

Thi saa har Gud elsket  
Verden, at han gav sin  
Søn, den enbaarne, for at  
hver den som tror paa  
ham, ikke skal fortabes,  
men have evigt Liv.

# HYRDE

"JEG ER DEN GODE HYRDE." — Joh. 10, 11.

Den som tror paa ham,  
bliver ikke dømt; den som  
ikke tror, er allerede dømt,  
fordi han ikke har troet  
paa Guds enbaarne Søn  
Navn.

13de aargang.

Winnipeg, Manitoba, Første Nr. i September 1937

Nr. 15

15 Søndag efter trefoldighet.

Text: Mat. 6:19:23

Pastor P. C. Haaland

Thema: Jordiske og himmelske  
skatte.

En har sagt: "At den er ingen  
taape som lar gaa hvad en ikke  
kan holde paa naar man er  
sikker paa at faa noget som er  
saare meget bedre og som man  
ikke kan miste."

Og dog saa er det saa naturlig for os  
at elske de jordiske skatte. Vor sjæl  
hænger ved støvet. Derfor er det Je-  
sus advarer os i teksten idag om ik-  
ke at samle os skatte her paa jorden  
men samle os skatte i himlen, for der  
hvor vor skat er der vil ogsaa vort  
hjerter være.

De jordiske skatte har svundet  
bort for mange i Saskatchewan i de  
sidste aarene og det stadfester hvad  
Jesus sier i denne tekst at de er usikre  
og det er ikke bare avlingen som er  
usikker men ogsaa andre mere dyre-  
bare skatte end avling—saa—som  
helse, liv, mand og viv. Vi har det  
kun en liten stund for: "Mens vi  
stræver som best der kommer en  
ubuden gjest den som vi døden her  
kalder."

Ja livet er saa usikker. Ogsaa sandt  
hvad en dikter har sagt:

"Hvad findes paa verden det vild-  
some hav  
At tusinde farer i skummen trav  
Man vet kun to havne bekjendte  
av navne  
den en vor vugge den anden vor  
grav."

Og ikke bare er de jordiske skatte  
usikre men de ogsaa er utilfredstil-  
lende. At søke sin tilfredstillelse i  
jordiske skatte er som at forsøkke  
at stille sin trøst med at drikke  
sjøvand: jo mere man drikker desto  
tørstere blir man. Det er sandt som  
vismanden har sagt: "Der er en som  
ter sig som en rig mand og dog slet  
intet har." Ordspr. 13:7. Ti for pen-  
ge kan man nok skaffe sig mat, men  
ikke matlyst, bløte senger men ingen  
søvn—glans men ikke hygge, under-  
holdning men ikke lykke, rolige dage  
men ikke fred.

En rik mand har sagt at de fleste  
retirerede millionærer tar sin til-  
værelse vemodig og trist.

"Om jeg eiet alt men ikke Jesus  
Tror du det var nok at stole paa  
Kunne dette hjerte tilfredstille  
Med de ting som her saa snart  
forgaar.

Om jeg hadde alt men ikke Jesus  
Aa hvad vinning var det for mit  
vel

Hvad er hele verden mot at eie  
Fred med Gud og frelse for min  
sjæl.

Aa nei, de jordiske skatte de er hver-  
ken sikre ei heller kan de tilfredstil-  
le, men de kan ogsaa være farlige at  
ha i eie. Ja sier prædikerens 5:12:  
"Det er et slemme onde jeg har set  
under solen; Rikdom bevaret av sin  
eier til hans egen ulykke." Og Pau-  
lus sier 1 Tim. 6:9 "De som vil bli  
rike falder i fristelser og snare og  
mange daarlige og skadelige lyster  
som senker meneskene ned i under-  
gang og fortapelse." Og Jesus selv  
sier: "Det er vanskelig for en rik  
at komme ind i Gud's rike." Mt. 19:  
23. Der var to som gik forbi en mil-  
lionærs palads og en spurte den an-  
den hvad han trodde dette palads  
kostet. Den anden svarte: "Det ko-  
stet hans sjæl." Og det har det gjort  
for mangan en stor mand i Gud's  
rike ogsaa. Mangt et vidne, en prest,  
en stor leder i Gud's rike mistet sin  
aandelige kraft paa grund av rik-  
dom som kom til dem paa uventet  
eller særskilt maate. De var engang  
herlige sandhetsvidnere til vækkelse  
og til velsignelse men saa var det  
som om kraften blev borte og gløden

## ANNOUNCEMENT.

It is deeply gratifying to me to be able to make public the following letter of acceptance from Dr. Iver Iversen, who was elected District President at our convention in July:

Maplebay, Minn., Aug. 17, 1937

Dr. J. R. Lavik,  
Saskatoon, Sask.

Dear Dr. Lavik:

I deeply appreciate the unexpected honor and the unmerited confidence the brethren in Canada have shown me. But I must confess that this kind of position is neither according to my personal inclination, nor according to my gifts, as I see them. However, a study of the rather unusual circumstances connected with this call, together with much prayer for guidance, has convinced me that it is God who calls me to this work. I am, therefore, emboldened joyfully to accept the challenge God has put before me, knowing that He who calls is also able and willing to bestow the necessary wisdom, strength and ability upon me; and to bless the work for myself and my colleagues in the Canada District, so that it may be to the honor and glory of His name and to the salvation of many souls, through our Lord Jesus Christ.

I am to enter a work that is new to me, in a strange country, under circumstances that are at least partly unfamiliar. I, therefore, ask that the brethren in Canada pray with me and for me for the Lord's assistance and blessing. Again as we have taken this step together in obedience to divine guidance, let us continue to seek that same guidance and to yield implicit obedience to it. Then our glorified Savior will continue to bless the work in Canada and to make it abound.

Yours in the Lord,

Iver Iversen.

There is appended to this letter of acceptance a postscript to the effect that this acceptance is "subject to our previous agreement as to the time for beginning the work." The substance of this agreement is that I be responsible for the work up to January first, giving my full time to it up to October first or fifteenth, and part time after that; and that Dr. Iversen give what time he can to the work between January first and April first, especially in attending the various board and committee meetings that will be in session during that time, and that he give full time service beginning April first. In view of his telegram to the convention it is felt that this should be considered a reasonable and satisfactory adjustment of this phase of the matter.

I am sure the pastors and congregations of Canada District will rejoice to know that Dr. Iversen has now definitely accepted, and unite in praying God to richly bless him in this difficult work, which he is undertaking not as a matter of preference or choice but because he feels that God has definitely called him to it.

—J. R. Lavik.

i vidnesbyrdet syant hen. "Hvad er  
hendt dig du herlige morgenstjerne,  
hvorfor er du falden saa dypt." Jo,  
verdens rikdom og forførelse blev  
for stor. "Demas forlot os fordi han  
fik den nærværende verden kjær." O  
sjæl vær paa vagt: Fristeren kan  
lægge snaren hvor du mindst for-  
moder faren.

Kun den er rik, virkelig rik, som  
er rik i Gud som har sin skat i him-  
len.

"Sku mot himlen, hvad eier du vel  
her i støvets hytter.  
Alting visner jo om kort  
Deiligst drøm maa flagre bort  
Men naar striden bliver seir og du  
korsets stier bytter  
skal din sjæl i evig fred  
mættes av hans herlighed."

"Evig eies kun det tapte" sa Brandt  
i Ibsens Per Gunt? Og det er sand-  
het at kun det man eier i Gud skal  
evigt eies. Alt det man eier uten Gud  
skal tages fra en.

Saa salig er den som har sin skat i  
himlen — som er rik i Gud, har i sin  
sjæl en aandelig rikdom som er mere  
verd end gods og guld. Det er en  
"fagre skat" som Paulus formaner  
Timotius at tage vare paa. Hvad er  
saa vor skat? Hvad har vi Guds  
børn som er saa stort at vi for en  
hver pris maa holde fast paa den?  
Kristus er vor skat — vort liv. "Naar  
jeg har dig har jeg ikke lyst til noget  
paa jorden," sier vi med salmisten.  
Søker de ting som er oventil hvor  
Kristus sidder ved Guds høire haand.  
Lat eders hu staa til det som er oven-  
til, ikke til det som er paa jorden. Ja  
i ham har vi alt, alt til liv og over-

flod. I ham har vi syndernes for-  
latelse ved den forløsning som er i  
hans blod. I ham har vi kraft til  
at leve det nye liv ved den aand som  
han giver os. I ham har vi haap om  
herlighet hos Gud. Ja, i ham har vi  
alt. "Alt hører jo eder til" sier Pau-  
lus, fordi vi hører Kristus til. Det  
som var, er, og komme skal, enten det  
er verden, liv eller død. 1 Cor. 3:22.  
Vor fortid er skjult i ham, vor nu-  
tid er i ham, i ham vi lever og rører  
os, vor fremtid er i hans haand i hans  
plan. Og alle hans venner er vores  
enten det er nu Paulus — Peter og  
alle de andre vidner og matyrer i kir-  
kens historie. Og flere venner kan  
vi legge til vor egen aandelige rik-  
dom ved at gjøre os nye venner for  
himlen. ved at bruke vore midler,  
evner og tid at vinne sjæle for Gud.  
Ja. den er rik som er rik i Gud.

Men det er ikke alle som har dette  
syn, derfor sier teksten idag at det  
kommer an paa oiet, om oiet er friskt  
eller sykt, om vi kan se hvad som  
er av verdi eller ikke. Men det er  
med mange som med den mand Dr.  
Kildal fortæller om paa sidsykasylet  
som gik omkring med en stor bunke  
med papir sedler og trodde han var  
uhyre rik og saa lykkelig ut men  
sedlerne var falske og hadde ingen  
verdi. Saaledes gaar mennesker og  
indbilder sig at de kan bygge sin  
lykke paa falsk verdi. De graver sig  
ned i jorden og ser ikke den krone  
ned og kaldte til muldvarpen og sa  
"kom op her. Her er renere luft og

videre utsyn. Muldvarpen standset  
et øieblik og saa op og spurte: "Er der  
sneget deroppe?" og forsatte saa at  
grave i jorden. Kjære ven. vær ikke  
som muldvarpen.

"Lad muldvarpen grave sig dypt un-  
der muld  
Og hver som har nok med forgjænge-  
lig guld  
Men hiker din sjæl efter lykke og  
fred  
Da maa du ei søke paa urette sted.  
Nei op skal du skue hvor veien end  
gaar  
Ti det er fra himlen vi sollyset faar.

"Ja. Herre, opne du mit øie at jeg  
maa se hvor rik jeg er.  
Jeg har en fader i det høie som fa-  
deromhu for mig bær.

## Swift Current, Sask.

Her Redaktør!

Du har sat vor skjulte synd for dit  
aasyns lys. Salme 90, 8.

Hvilken synd tynger mig og dig mest,  
den som andre vet best om, eller den som  
ingen kjender til uten Gud og du selv?  
Ikke den første slags. Vel straffer sam-  
vittigheten os ikke mindre for den skjulte  
synd end for den aapenbare. Men naar  
vi bøier os i synderkjendelse for Gud i vort  
lønkammer og med bøn om tilgivelse blir  
det jo tilgit og er ute av verden. Men  
de forsyndelser som andre har været vidne  
til vil let dukke op igjen i menneskers hu-  
kommels og samtaler til skade for vor ag-  
telse og anseelse. Derfor trykker og ty-  
nger disse as ofte mere end vor sjulte synd.  
Men synd er jo synd, og ikke mindre synd  
fordi kun Gud og os selv vet besked der-  
om.

Og her blir jo allikevel vort største syn-  
deregister. Saa vi tar det mindre alvor-  
ligt hermed, trøstende os med naaden, vir-  
ker dette sløvende paa vor samvittighet  
hvad der er en langt større skade med at  
lide tap av anseelse blant mennesker.

Hvordan har jeg det med at dømme an-  
dre?

Er jeg snar til det, og har travelt med  
slike ting? I saa fald tyder det paa at  
vi ikke tar det saa nøie med synden hos  
os selv. Vil vi vite god-besked med hvor  
let en eller anden skrupelighet kan ove-  
raske os saa vi trænger til overbærenhet  
og derfor ikke burde være for raske til at  
dømme andre. Overhodet har vi intet at  
gjøre med at dømme andre. Dommeren  
er Gud selv. Vi begaar en synd ved at  
dømme og det gjør vi samtidig med at døm-  
me andre for deres synder. Gi agt paa dig  
selv. 1. Tem. 4, 16.

Vilde vi blot befytte os paa, fra mor-  
gen til aften, at vandre for Guds øine, fik  
vaares øine saa mange ærender hos vor  
medmennesker, uten for at hjelpe, støtte  
og styrke dem om de skulde ha det behov.  
Naar vi hører om andres forsyndelse, bør  
det fylde os med trang og veiledning i en  
sagtmødig aand selv om vedkommende skul-  
de være alt andet end venligsindet mot os  
personlig. Ikke sant! Slik var det hjerte  
som banket i vor velsignede Frelser, som  
ikke viste av synd, og dog hadde medli-  
denhet med alle syndere. Saaledes burde  
hvertet ogsaa banke i dem der paakalder  
Gud som sin far og Jesus som sin herre  
og broder — den Gud som elsket den fald-  
ne verden saa at han gav sin enbaarne søn  
hen for den og den Guds søn som vandret  
her nede og grundigt stiftet bekjendskap  
med menneskenes syndighet, i alle syndens  
skikkelser, og dog ikke blev den som brøt  
staven over et eneste menneske, end ikke  
over dem som hængte ham op paa korsets  
træ, men like til det siste kun vilde for-  
barme sig og frelse. Det samme sind være  
i eder som og var i Kristus Jesus. Han  
som da han var i Guds skikkelse ikke holdt  
det for et rov at være Gud lik men for-  
ringede sig selv, idet han tok en tjeners  
skikkelse paa blev menneske lik Fil. 2, 5—  
7. Ti jeg har git eder et forbillede, forat  
I skal gjøre som jeg har gjort med eder.  
Sandlig sier jeg eder: en tjener er ikke  
større end den som sendte ham. Dersom  
i vite dette ere i salige, om i gjør det. Joh.  
13, 15—17. — Nodrog.



## HYRDEN

Organ of The Norwegian Lutheran Church of Canada.

Rev. H. L. Urness, Editor,  
Cabri, Sask.

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Bladet forsinket. Beklager at bladet har kommet ut noget sent et par nummer. Trykkeriet har holdt manuskriptene noget lenger end sedvanligt og saaledes blir bladet forsinket. De er blit mindet om at skynde paa saa vi faar haape det vil heretter komme ut tidlige i maaneden.

Lange rapporter fra møter. Maa atter igjen minde dem som sender ind rapporter fra Kreds, Bible Camps o.s.v. at man fatter sig kort især vis det skrives paa engelsk. Alle maa vite at der er bare to sider for engelsk og av dem er fjerde side sat tilside for W.M.F. og Y.P.L.L. Især er rapportene fra ungdomsmøtterne meget langtrukne. Alt kan trykkes men nødvendigvis optagelse i flere nummer, grundet paa mangel av spaltrum, og derved svækkes, til en vis grad, interessen for det som var mest fremtrædende ved møtet. Bedre kort og godt.

Forandring i Hyrdens personale. Da Mrs. S. Brun, som i 14 aar har været Kvindernes Missions Forbund's President i Kanada District og det stor dygtighet, avtraadte som saadan ved aarsmøtet i Saskatoon saa avløstes hun ogsaa samtidig fra at staa som redaktør for W. M. F. avdelingen i Hyrden. Hyrden hadde i Mrs. Brun en overmaate stor hjælp der utentvil vil bli savnet især iblandt Hyrdens kvinder. Hendes værdifulde skrivelser og ellers samling av læsestoff vedrørende W.M. F. har uten tvil gjort mere til at skape interesse og opgløde iver, end noget andet, til en sund, sterk og frodig vækst av W.M.F. Hjertelig tak Mrs. Brun for værdifuld samarbeide som redaktør for W. M. F. i Hyrden.

Paa samme tid som vi tar avsked med Mrs. Brun som redaktør for W. M. F. i Hyrden saa følger vi forvisset om at det gode arbeide vil bli godt tat vare paa av den nyvalgte president for W. M. F. Mrs. I. O. Thvedt, Langham, Sask. Velkommen Mrs. Thvedt som medlem av Hyrdens personale. Hun vil fra nu av overta redaktør stillingen for W. M. F. Alt vedrørende den avdeling sendes til hende. Ønsker hende tillykke med arbeidet.

I pastor B. O. Lokensgaard har ogsaa Hyrden mistet en stor og værdiful støtte som forretningsfører. Det var hyggeligt at arbeide med broder Lokensgaard. Altid punktlig og villig til broderlig raadførsel. Det er meget arbeide der sorterer under den stilling. Hjertelig tak pastor Lokensgaard for værdiful tjeneste utført som forretningsfører for Hyrden i flere aar.

Til at indta Lokensgaard's plas blev Josef B. Haave, Naicam, Sask., valgt. En meget opvakt, ivrig kirkeinteressert ungdom som uten tvil vil med dygtighet varetta forretningsfører-stillingen for Hyrden. Vil ønske herved Hr. Haave velkommen som en av Hyrdens personale. Alt vedrørende finanserne for Hyrden sendes til ham. Glem ikke at fornye og faa en eller flere nye abonnenter iblandt.

Misjon. Min bemerkning i rapporten fra Distriktmøtet i Saskatoon, med hensyn til formandsvalget, er blit opfattet slik at valget var ulovligt og at derved (bemerkingen) vilde opmuntre folk til ikke at gi til budgettet.

Jeg beklager at bemerkningen skulde gi anledning til saadan feilaktig forståelse. Stemmeferhet avgjør jo saadanne valg ved vore møter saa det var jo faafængt at tenke noget slikt langt mindre at si det. Har forresten aldrig sagt eller skrevet at distriktet ikke hadde ret at vælge formand utenom distriktet. Det jeg har kritisert er at en saadan untagelse berettiget under ordene "som regel" blev ved møtet i Saskatoon sat, likedan som var gjort i Camrose 2 aar siden, i forbindelse med nomination av kandidat og ikke behandlet for sig selv først. Det er altsaa fremgangsmaaten der ledet op til valg og ikke selve valget det gjælder. Det er princippet det gjælder og ikke person. Paa samme tid vil jeg villig indrømme at stedet for kritik var ved møtet og ikke etterpaa. Hermed har

jeg ikke frasakt mig min personlige anskuelse om den sak. Jeg vil dog herved opmuntre alle at gjøre hvad de kan for budgettet. La intet staa i veien for det. Jeg har altid talt budgetets sak og vil fremdeles gjøre det.

Ifølge oplysning fra Dr. Lavik, som findes paa første side av dette nummer, saa har Dr. Iver Iversen antat kaldet til Formand for Kanada Distrikt. Da tiden kommer for hans overtagelse av formans stillingen, la os alle samle os om ham og træde støttende til saa der kan bli velsignelse baade for os prester og vore menigheter til forsøkt interesse og villig virksomhet til sjæles frelse. — U.

### Pastor A. H. Holm og frue fraflytter Calgary til høsten.

Det er med sand bedrøvelse baade for den norske kirke saavel som den norske menighet her i Calgary aa maa meddele att de saa overmaate hyggelige prestefolk hr og fru pastor A. H. Holm skal flytte fra Calgary i nærmeste fremtid.

Pastor Holm og frue reiser til Syd Dakota hvor pastoren har antat kald fra høsten av. Hovedgrunden for saa snar flytting, efter kun et aar, er vel som pastoren selv sier og følger det er en høiere makt som styrer og vil alt til det bedste og som prest og sjælesørger vil han følge kaldet.

Likesaa vil pastoren og frue dernede komme nærmere sine barndomshjem og sine kjære foreldre og søskende som altid ligger dem saa nær paa hjertet.

Men om virketiden blev kort saa er en ting sikkert nemlig at vore prestefolk har vunnet sig kunn venner blandt norskene her i Calgary. Dem har her, og ikke minst med fruens dyktighet som husmor, lavet sig ett hyggeligt hjem og med sin lille førsteføtte, som lyser som en solstrale i huset, vil det ogsaa for dem følges tunkt og maa bryte op og si farvell. Det følles altid saa hyggelig og komme ind i saadanne hjem hvor hjertedøren staar aapen og kjærlighet strømmer dig i møte, hvor fred og glæde har slaatt dype røtter.

Tror følgende vers passer godt ind her.

Guds fred over huset hvor kjærlighet bor og hjertet har smeltende stemme, hvor fremmet og kjending hvor liten og stor saa hjertelig møtes som hjemme.

Tilsist faar vi haape og ønske at de som blir oss til tap, ved prestefolkenes frareise, vil bli til vinding for dem og det sted hvor pastoren senere skal ha sitt virke.

—Simon Oyen.

### Stort norske bryllup feires i den norske kirke i Calgary.

Ekteskap blev indgaadt fredag 29de Juli i den norske kirke mellem frøken Louise Hillevang, en datter av hr. og fru C. A. Hillevang, Milo, Alta., og hr. Orlando Hagen hersteds.

Vielsen blev utført av pastor A. H. Holm. Kirken var fylt til siste plass av gjester, venner og bekjendte. Kirken var ogsaa for anledningen pyntet med blomster. Før vielsen sang hr. og fru C. Hagen, en bror av brudgommen, meget vakker og stemningsfullt sammen. Likesaa efter vielsen sang en liten søster av bruden, med sin nydelige barnestemme, "I love you truly." Skal ogsaa nævnes at bruden har vert med i kirkens kor en længre tid.

Efter vielsen blev det serveret middag for 80 gjester i kirkens basement og brudens venner forestod serveringen.

Naar middagen var over var det sang musikk og smaataler av forskjellige utover kvelden. Av alle de mange og vakke gaver som brudeparet fikk, viste at dem hadde en stor vennekreds baade i Calgary og utenom som ønsker dem alt godt for fremtiden.

De nygifte reiste etterpaa til Vancouver og andre steder og vil senere ha ett fremtidig hjem i Calgary hvor brudgommen har sitt virke.

Den norske koloni i Calgary ønsker brudeparet alt godt og vell i kommende tider.

### Mac Rorie, Sask.

Søndag den 18de juli indgik Oscar Torvik etteskap med, Inger Romuld Dunblam, Sask., pastor A. Hjortaas utførte vielsen. Agnes Romuld, Mr. og Mrs. A. Calder og Morris Grindle fungerte som vidner.

Den 1ste August 1937 hadde vi en stor høitidsdag i Bethania menighet. Det var nemlig konfirmation og 6 unge gjentok sit daapsløfte. De var nemlig Alf George og Hans Grønstad. Rolf og Gladys Rosberg, Eilenn Amanda og Ruby Esobel Holmlund (Esobel blev ogsaa døpt) ved samme anledning. Maa Gud velsigne og bevare de unge i en sand tro indtil enden.

—A. Hjortaas.

## FOR HJEMLANDS TUREN vælg altid DEN NORSKE AMERIKALINJE

Naar man reiser med de norske passasjerbaater ss. BERGENSFJORD og ss. STAVANGERFJORD faar man det fulde utbytte av hjemlandsturen. Man er faktisk "hjemme" i det øieblikk man kommer ombord. Og saa hyggelig er turen at man synes de syv og en halv dagene fra Amerika til Norge er korte nokk. Planlegg reisetiden slik at De kan reise med Norskelinjen. Da blir De vel tilfreds med hele turen.

### Seilinger fra New York:

BERGENSFJORD, ... 8de September STAVANGERFJORD ... 25de Sept.  
BERGENSFJORD, ... 9de Oktober STAVANGERFJORD, 6te November  
STAVANGERFJORD, 8de December

NORSKELINJENS HJEMLANDSFERD MED BERGENSFJORD FRA HALIFAX DEN 26de NOVEMBER KOMMER TIL AA FØRE MANGE JULEREISENDE TIL HJEMLANDET.

M/S OSLOFJORD ER NU UNDER BYGNING.

## DEN NORSKE AMERIKALINJE 278 Main Street, Winnipeg, Manitoba

### Manitoba Kreds Møte.

Manitoba kreds avholdt sit vaarmøte i Bethlehem menighet, Mulvihill, Man. J. T. Borgens kald, fra den 21de til den 23de May. Fredag den 21de blev møtet holt i Nyland 6 mil syd fra Mulvihill. Da past. Haugen, som skulde holde aabnings predikaten, ikke var ankommen talte stedets prest. Missionar Palmer Anderson, som vi havde med os paa dette møte, fortsatte med at tale paa efter middag.

Lørdag blev møtet holt i Agriculture skolen 8 mil øst fra Mulvihill. Past. Anderson talte baade formiddag og ved efter middag sessionen.

Søndag formiddag gudstjeneste med altergang i kirken i Mulvihill. Past. Haugen som nu var ankommen predikkede. Stedets prest forretet altretjenesten. Søndag eftermiddag valg paa bestyrelse for kredsens: Formand past. Haugen. Sekreter-kasserer og finans-sekreter past. Borgen. Møtet fortsatte med at past. Anderson holt Missions predikken. Ved aftens sessionen talte baade past. Haugen og past. Anderson. Offer optaget ved møtet var: I nyland 2.30, eftermiddag i Mulvihill 4.26, og ved aftens sessionen 3.00. Tilsamen \$9.56.

Det var isandhed et godt møte. Maa Gud velsigne den sæd som blev udsaaet til skjeles frelse.

J. T. Borgen, Sek.

### DE HELLIGES SAMFUND.

Av pastor Fredrik Wisløff.

Fra Bymissionæren utgit i Oslo, Norge.

De helliges samfund er innsiden av Guds menighet.

Alt levende liv maa ha en form, en yterside. Ogsaa Guds menighet. Det er talt mange nedsettende og ubetenkte ord om organisasjon og kirkeordning. Man glemmer saa lett at saa sant livet skal eksistere, maa det ha sitt hus aa bo i. Skal menneskeaaanden leve, maa den ta bo i et legeme. Skal det usynlige kunne være paa jorden, maa det klæ sig i synlig drakt. Skal menigheten kunne leve og virke, maa den ha sin organisasjon, sin bygning. Ordet maa atter bli kjød for aa kunne bo iblandt mennesker. Aanden maa ha sitt tempel, og den bolig for aanden er Gud mest til behag som tjener hans rike best. Under den maaletokk skal Guds kirke bygges. Og det hus er mest skikket for hans rike fra hvilket man naar videst ut blandt menneskene for aa by dem aa komme inn, — og i hvilket man kan by sine egne barn et sundt og lunt hjem, en trygg og fredet arne.

De helliges samfund er de kristnes hjem. Der dekkes det bord hvor de søker sin føde, der tendes den arne hvor de tyr hen fra verdens kulde, der møter dem hjemmets aapne armer som byr dem forstaaelse og kjærlighet, der venter den stille fred og hvile efter travle arbeidstimer.

Kristendommen har aldri vært tenkt som enkeltmannssak. Kristendommen er social, den skaper samfund og nærer samfundsaanden, ja dypest sett lever den kun i samfund.

Vi blir Guds barn en for en, men vi kan ikke leve barnets liv normalt uten som ledd av den hellige familie. Den kristne som ikke har funnet det helliges samfund har ennu noe unormalt ved sin kristendom. Vel kan Gud gjøre et særlig under i en sjel som er nødtvunget til aa staa alene som kristen, — i en ensom fjellbygd, paa en av misjonens utstasjoner el. lign., men i den kristne som har anledning til de helliges samfund og ikke bruker det, er det noe sykt og abnormt. Det er intet vidnesbyrd om særlig sjelsstyrke at en kristen vil leve isolert fra de øvrige kristne; i den sterkeste kristen er den ogsaa det dypeste

behov efter samfundet med andre kristne.

De hellige hører sammen fordi de alle er født av Gud. Den nye fødsel gjør dem fremmede i verden og trekker de kristne til hverandre med skjulte, sterke baand, — baand som endog er sterkere enn kjødets og den jordiske kjærlighets baand. Mann og hustru lever litt liv sammen i kjærlighet. Han hører Gud til — hun ikke. De har talt ut om dette og er blitt enige om at de vil legge godviljen til, saa ikke dette skal skille dem. Og de kommer hverandre imøte og taler minst mulig om dette som de ikke er felles om. Hun avstaar fra det som hun vet sil saare ham, og han handler overfor henne med kristelig takt og skjønnsomhet. Kort sagt: De gjør begge hvad de kan. Og allikevel: De kommer ikke over det som skiller. Forskjellen mellom dem stikker for dypt. Med den beste vilje kan de allikevel ikke forstaa hverandre. Om de bor under samme tak, lever de hvert sitt liv i hver sin verden og taler hvert sitt sprog. Det er i selve hjertene det dype skille ligger.

Men de som er født av Gud de søker hverandre, de finner hverandre, det synes næsten som ved et felles instinkt. Et menneske som du aldri har talt med og hvis sjeloliv du intet kjenner til, kan du allikevel hemmelig føle som en bror. Eller et annet menneske hvis bekjennelse er klar og hvis liv det intet er aa si paa kan du muligens staa overfor spørrende: Mon du virkelig eier liv i Gud. Vel kan du ta feil. Og vi kan her aldri være varsomme nok. Og dog slaar det ofte til. Det er det hellige instinkt, det er den usynlige korrespondanse mellom menneskene, — som finnes paa alle menneskelivets omraader. Ogsaa det religiøse.

Kristendommen er ikke bare social, den er ogsaa socialistisk. Blir kristendommens aand realisert i den kristne kirke, blir den et samfund av brødre. Ingen stiller menneskene i den grad paa samme stadi som Skriften. Alle har syndet og fattes ære for Gud, alle blir rettferdiggjorte uforskyldt av naade (Rom. 3, 24). Naar alle er kommet ned paa naadens grunn er all storhet knekket, alle skranker fjernet og alle mennesker gjort like. I samme øieblikk mangler glemmer naadens grunnlag, vokser skrankene op igjen mellom menneskene.

De sanne kristne ikke bare vet at de er ett: de følger det, samfundet mellom dem er ikke bare læresetninger som troes, men en realitet som opleves.

Standsforkjel, nasjonale skranker, rasehat, — alt opheves i Kristus.

"Her er ikke jøde eller greker, her er ikke trell eller fri, her er ikke mann eller kvinne, ti I er alle en i Kristus Jesus." (Gal. 3. 28.)

De helliges samfund opleves i det hellige samvær. Selv over et samvær av to og tre lyder Jesu løfte om aa være til stede. (Matt. 18, 20.) I den lille flokk kan ofte det helliges samfund opleves særlig sterkt og dog er den lille flokk en fare for det hellige samvær mellom alle de troende som deler det samme trosgrunnlag. Guds barn trenger hverandre, og den enkelte kristne trenger samfund med alle de troende. Hvor en kristen kun søker den lille flokk og ikke de helliges samfund i Guds menighet, er der oftest noe sykt til stede. Der kreves ofte ydmykhet og høisinn til for aa leve sitt liv som kristen midt i en flokk av mange Guds barn. Det lett saarbare sinn og den hensynsløse selvhedelse er farlige giftplanter i ethvert samfund, begge deler røber smaa mennesker med et stort "jeg." Der skal forsonlighet og utholdenhet til; ens eget jeg maa taale aa traakkes under fot. Ti samfund av de hellige er et samfund av syndere. Som hjemmet er barnets beste skole, er det helliges samfund de kristnes beste læremester.

(mere.)



For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

# SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.  
ORGAN OF THE NORWEGIAN LUTHERAN CHURCH OF CANADA.

Winnipeg, Manitoba, First Nr. in September 1937

## Where is your Treasure?

Matthew 6: 19-23.  
Rev. K. A. Knutson.

Do you ever stop to think about that? Your treasure is of the greatest importance because Jesus says, "Where thy treasure is, there will thy heart be also." When you hear the word "treasure", it is natural to think of money, gold or something that is very dear to you. So it is, treasure is something that is very precious to you. For that reason your heart will be where your treasure is.

Here you face an either or. As one studies the Bible one is struck by the fact that men are divided into two classes. Those who are the children of God and those who are not. There are two roads through life. One leads to hell, eternal punishment; one leads to heaven eternal bliss with God.

The Lord is very patient with us sin-darkened human beings to teach us the meaning of the Kingdom of God. He uses different terms, expressions and parables for this purpose. In this text He speaks of treasure. At once you ought to realize it makes all the difference in the world where your treasure is. It will be in one of the two places; either on earth or in heaven. If on earth, you may lose it through moth and rust destroying or thieves breaking through and stealing it.

In this fair land of ours we do not see men worshipping sticks, stones, sun, moon and stone. The result is some may feel there is no one sinning against the first commandment, "Thou shalt have no other Gods before me."

And yet, is it true no one is sinning against this commandment? Remember the rich young man who came to the Lord and asked what he should do to inherit eternal life. This young man even claimed to have kept the commands that the Lord repeated to him. In like manner many claim today to keep the commandments but it is only an outward way. He asked again, "What lack I yet?" Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Mt. 19, 20.

How would you feel if you were told that?

If your treasure was on this earth, you would feel as this young man of whom the Gospel writer records, "But when the young man heard that saying, he went away sorrowful: for he had great possessions."

It makes a great deal of difference where our treasure is because it determines where we will spend our eternity.

What are these treasures in heaven that Jesus speaks of?

They are those which pertain to the Kingdom of God. These may linger in the thought that they are good deeds a person might do—a sort of storing up of merits. That leads to trying to be saved by keeping the law and that is impossible because it is written in Galatians 3: 10: "For as many as are of the works of the law are under a curse: for it is written, cursed is every one who continueth not in all things that are written in the book of the law, to do them."

The treasures that Jesus speaks of is the Kingdom of God itself and the gifts and blessings that go with it which are the fruit of the spirit such as righteousness, peace, joy, sonship and a heritage in the eternal glory.

How are you to receive all this? By entering into the Kingdom of God. But, no one can enter except by being born again as Jesus told Nicodemus: "Verily, verily, I say unto thee, except a man be born again he cannot see the Kingdom of God." You and I cannot make us "born again."

As a dead person cannot rise out of the grave of his own strength so a person who is spiritually dead, that is outside of the Kingdom of God, cannot be "born again" of his own strength. It is as we believe in the explanation of the third article of the apostolic creed: "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him; but the Holy Ghost has called me through the Gospel —"

It is God who calls, adopts, makes us

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.



Mr. and Mrs. M. O. Krislock Mr. and Mrs. Hans Lynes  
Twenty-five Years Anniversary.

A group of ladies and friends gathered on the lawn of Mr. and Mrs. Stephen Aslakson about 12 miles South West of Penant, Sask., on Saturday June 19th, 1937. The occasion being the 25th anniversary of the organizing of the Ladies Aid of Trinity church of this district. There were some 150 present, among them one of the original charter members, Mrs. Hans Lynes. Another charter member, Mrs. Pete Anderson, was absent. Several members of the original church board of Trinity Church including Mr. and Mrs. M. P. Krislock of Swift Current was present. The first pastor to visit here was Rev. M. O. Waldal (deceased) of the former United Lutheran Church. The first stationed pastor was Rev. O. O. Haugen (now in Starbuck, Man.).

During the afternoon a service was conducted by pastor H. L. Urness who has charge of the appointment assisted by pastor O. J. Marken, and Mr. Krislock of Swift Current. The choir rendered a couple delightful numbers.

After the service lunch was served by

## Cabri, Sask.

On August 9th, Rev. Urness was pleasantly surprised when members of his four congregations drove up to his residence at Cabri.

The pastor was just to begin one of his confirmant classes when they arrived, and I must say the class was forgotten for that day.

When first car arrived Rev. Urness thought that he was going to be asked to perform a wedding ceremony. However, such was not the case.

The people showed their appreciation and good will by presenting the pastor with a purse of money. Then as a climax to the pleasant afternoon the ladies served a lovely lunch, with the good things they had brought with them.

One disappointment awaited us at the pastor's home. Mrs. Urness was away, having been called to Winnipeg owing to the illness of one of their daughters.

May God bless the work of Rev. and Mrs. Urness in our mindst.

—Clara Bue.

## "Christ Our Life"

was the theme of the Alberta Lutheran youth as they gathered in Edmonton for their Young Peoples Luther League convention held there on July 30, 31, and Aug. 1st.

Rev. O. G. Malmin, Editor-in-Chief of Better Leagues, and Miss Margaret Wall were the main speakers and they gave very inspiring addresses.

Our opening session on Friday afternoon was opened by Mr. Bert Loken, our able president and consisted of a preparatory prayer service, introduction of leaders and addresses of welcome.

On Friday evening Rev. Malmin gave the topic "The Challenge of Our Day". In it he reminded the Luther Leaguers of the fact that there is a challenge in the gospel of Christ. Every generation brings us new challenges but there is a common starting ground for every one—the challenge of the bended knee. There must be

His children, not we. It is all a free gift from God as we read in Romans 6: 23b: "The free gift of God is eternal life in Jesus Christ our Lord."

the ladies after which a social time was enjoyed by all.

—Mrs. Stephen Aslakson, Sec'y.,  
Trinity Ladies Aid.

The Trinity Ladies Aid gathered again at the home of Mrs. and Mrs. John Christianson on Sunday, July 4th, 1937, this time the occasion being the 48th wedding anniversary of Mr. and Mrs. M. P. Krislock of Swift Current, one time member of the Trinity Church.

A short program consisting of several songs by audience, prayer by Mr. Krislock and reading by Mr. C. V. Alton. Mr. Alton also spoke a few words of congratulation to Mr. and Mrs. Krislock on behalf of the Ladies Aid.

The president Mrs. S. Hendrickson presented them with a silver collection. Mr. and Mrs. Krislock both thanked their many friends and hoped to be able to celebrate their 50th wedding anniversary among them.

—Mrs. Stephen Aslakson,  
Trinity Ladies Aid Sec'y.

in our lives a conviction of sin, the question is, what are we doing about it? We must discover what Jesus means to us personally. Every appeal must be based on "We love because He first loved us." Finally, the challenge of the day must mean for us: 1. Reconciliation, "Ye shall be Holy because I am holy." 2. We must go on from there because the name of Jesus brings us other challenges, which is shown by the power it has in the missionary field and other fields of service.

On Saturday morning a prayer service was held in which many of the Luther Leaguers from the various locals took part in.

Rev. Carlson from Camrose then led us in an instructive hour of Bible study.

After this Rev. Malmin spoke on the topic systems and in his fresh and unique way gave us a clear cut picture of how the topics in Better Leagues are made up and impressed us with the fact that we need to do good hard work in preparing topics. It gave us a better understanding and appreciation of the work that the Luther League headquarter in Minneapolis are doing for us. We were given a careful review of the purpose and objectives of our Luther League. The fact that our topics must be based on a positive constructive faith was stressed. This was a very interesting session to us and we know that the talk was one which will make each one of our locals more practical. It gave us fresh incentive to abide in the words written to us in 2. Tim. 2, 15: "Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth."

On Saturday afternoon our consecrated field secretary Miss Margaret Wall gave a talk on Luther League work. She convinced us of the fact that we must build on the triple foundation, that we must build for the future and aim higher than crowds. The church of tomorrow depends upon the youth of today and through her splendid talk we were given helps to show how we as youth may go on with Christ to build a firm foundation. Many of our problems were well answered by her and through it all we were given inspiration to carry on the work that we as Luther Leaguers have set before us.

During each meeting musical selections were rendered by representatives from various

rious Luther Leagues in Alberta.

Rev. Malmin gave us three inspiring addresses on "Christ the Way," "Christ the Truth" and "Christ the Life."

On Saturday evening he gave us the first of these with the twenty third psalm as a basis for his talk. He showed us that wherever we are or whatever we do, if we do it in the name of Jesus we are led in the paths of righteousness. As Christians we need fear no evil. Christ the way must mean for us that we are in the flock with Him and that Jesus is the good shepherd.

Seeing the many Christian youth who participated in the Lord's supper on Sunday morning one could not help but feel their deep spiritual concern, prayerful purpose and the fact that they were looking unto Jesus as the author and finisher of their faith. Heb. 12, 1.

After communion we were again privileged to hear Dr. Malmin give the sermon "Christ the Truth". The sermon was from John 6: 66 and the stirring challenge led many to a fuller realization of the fact that Christ is the truth and to a shurer knowledge that Christ has the words of eternal life.

On Sunday afternoon God spoke to us through the beautiful sacred music rendered by the mass choir. We experienced again the spiritual presence of Christ as we heard our grand old Lutheran hymns sung with renewed spirit. Our bond of Christian fellowship became more strong as we had the opportunity of carrying out the Lord's command "Speaking one to another in psalms and spiritual songs, singing and making melody with your heart to the Lord." Eph. 5, 19.

At this program Miss Wall gave us a talk on "Friendship with Jesus" and of the challenge to service given to us in this command. Many hearts were touched at the close of this service as we all sang that great old Lutheran reformation hymn "A Mighty Fortress is Our God."

At the closing session on Sunday evening official reports were heard and adopted. They showed that the challenge of Christ had been accepted and as pointed out by our president we must live our lives upon a higher plane and be more than just convention Christians.

Our three day convention closed with Rev. Malmin giving the final topic "Christ the Life."

The fact that our talents must be used was brought home to us with great conviction. Every day we must lay one of our talents before Jesus.

Truly this convention has been an inspiration to us and through it we have become more conscious of the great responsibilities that we as the youth of today face.

Thanks be to God for this great and inspiring convention.

—Sigurd C. Fluevog.

## Nuggets.

"Branches do not make a lot of noise. They just 'abide' in the Vine. Then the Vine supplies the sap, the life and the power, and the branches quietly bear fruit." (Bible Banner).

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At the heart of the cyclone tearing the sky And flinging the clouds and the towers by, Is a place of central calm; So here in the roar of mortal things, I have a place where my spirit sings, In the hollow of God's palm.

Edwin Markham.

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"One can not expect to be conscious of God's presence, when one has only a bowing acquaintance with Him."

J. F. L. MacDonald  
in the New Witness.

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"Jesus begins his ministry with a wilderness experience, but it ends with an Easter morning."

Dr. Stanley Jones  
in Christ and Human Suffering.

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Wherever there is a Paul to preach, there will be a Tertullus to find fault.

—Toplady.

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Satan gives Adam an apple, and takes away Paradise. Therefore in all temptations let us consider not what he offers, but what we shall lose.

—Sibbles.



## WOMEN'S MISSIONARY FEDERATION

I. O. THVEDT, Editor — LANGHAM, SASK.

### District President's Report.

"Hitherto hath the Lord helped us."

These words spoken by Samuel during a difficult period in the history of the Israelites come to me now as I make this brief report of the last biennium. How truly do not these words apply also to us within Canada District as we have been and still are struggling with present-day difficulties. For such there are a-plenty and will be for some time to come. But with His help our work has been privileged to be carried on, and even extended, especially so in the north country where so many have founded new homes since the drought began over our once rich, productive prairies.

Though we can report no growth in a financial way, we do feel that we are growing in understanding, interest and vision. Progress of the W.M.F. at present, we feel, is largely measured by the splendid attendance at Circuit Meetings, by the inspiring and elevating programs given there; by the rich experience many women are gaining through having a part in these programs, and by the information and understanding of our common task that comes from discussing the various phases of it together. Another great help is found in the Literature and news Bulletins published by the W.M.F. and by our columns in the "Hyrden" through which we can keep in touch with our members everywhere. We regret that this good instructive inspirational Literature is not as widely used in our Societies as it should be.

Since our last convention in Camrose, your president has attended two general Board Meetings and one general convention in Minneapolis, seven circuit meetings in Moose Jaw, Swift Current, Saskatoon, and Prince Albert Circuits and has spoken at one District Young People's Convention. It has also been her duty to edit the W.M.F. columns in "Hyrden", and she has from time to time written other requested articles. The Dist. Vice-President, Mrs. Hendrickson, has visited Alberta Circuits and organized one new Circuit, namely, Peace River Circuit.

Mention must be made here of our loyal Circuit Presidents and Department Officers, these consecrated workers who strive to expand the work, to increase contributions, to win the interest and love of our women so that we all may be active workers in His vineyard. Their work is appreciated by all, not least by our pastors who recognize them as valuable co-laborers.

In a final report such as this much could be said of the past and many suggestions be made for the future, but we shall submit only one earnest request that the women stand back of and support every effort made for the benefit of our young people. How we need them in our church here in Canada, not to be domineered by us, but to work with us. How they need our guidance, prayers and good-will. The future of our church depends on these young people of today. Will they fill our places when we no longer shall be workers. We are not weary but we shall in due time rest from our labours, and we are so anxious to secure recruits to carry on the work. We must hold them, guide them, guard them and keep abreast with them at whatever cost.

At the end of these fourteen years as President of the W.M.F. of Canada District, your president wishes to thank all for their forbearance and courtesy. She has made mistakes, for her short-comings are many, but she has not willfully offended any one. The history of these years is like a book of memory; we turn the pages and find so many names and happenings on which passing time sheds new radiance. Words cannot express all that has come to her for the little she has been able to accomplish in return. Memory brings back the many pleasant contacts which the work has brought, the friendships thus formed, the hospitality, the inspiration of knowing, and working with, the many consecrated women throughout our District. All these have been hers and undeservedly, and for them she brings you her deep and sincere appreciation. Her only regret is that she has not had more time and ability to give in order to have served you better. In the future, as in the past, her prayers and interest will always follow the work of the women for His Kingdom. There is only one thing that sanctifies our weak and faulty human endeavor and that is the love we bear in our hearts for Him who died that we might live. In His care our work shall prosper.

Respectfully submitted, *Laura Brun.*

### L. D. R. Greeting.

The most beautiful sight that I can see is youth on its knees before God.

I'm certain that we of the W.M.F. all agree with these words of the old Norwegian writer of hymns, and can say that we too can think of no more beautiful sight.

These words suggest themselves to me today as I see this fine group of young women gathered here as it were, on your knees before God. For I feel assured that many of you have come with a very sincere desire in your hearts to learn, and to receive inspiration and encouragement in living lives "In His Service."

Throughout the other eight Districts of our church, which cover the entire U. S. like gatherings of L.D.R. girls have lately been held; not long ago there was in Minneapolis an immense gathering of Lutheran Young People. Hundreds upon hundreds of young people live, enthusiastic, intelligent young people. A beautiful sight!

Again all throughout our land in High School, Normal or College there has been commencement time and a multitude of young people stand ready to commence their life work.

What an inspiration, what wonderful possibilities should this host of young people make the decision to enlist under His banner and to "Go Forward WITH Christ," to live lives pleasing in His sight. For not one of all this host can escape the necessity of making a choice—or decision, as to whom they will serve. Many of you here today are now at the age when you are making these life decisions. As to this period in your life one writer has said: "I am persuaded that on Confirmation Day a very high percentage of the confirmands are in deep earnest in their pledge to renounce the devil and the world, and to believe in the one true God and to serve Him only. They are quite definite in their purpose to walk with Christ in God's ways. Nevertheless, it is during the weeks and months following upon this momentous declaration that most of the abiding decisions are made. Consciously or unconsciously, youth during this period enters upon a 'definite life direction': they may drift off to the left, go the way of the world, without ever intending to turn their back upon the Church or its Master. Or they may with decision and determination take the path to the right, ever conscious of their avowed purpose of being faithful to Christ."

Emerson once said: "Beware of what you set your heart upon, for it surely shall be yours." And a seer of long ago observed that a person's life is very largely the sum of the choices he has made, for good or bad, for high purpose or low.

Choice does not only enter into the greater affairs of life, but also into long steady run of daily living. The attitudes we take, the use we make of our leisure and recreation, how kindly or otherwise we act towards others are all matters of choice. Each may seem a small thing, yet in their aggregate they make a life what it gradually becomes, either noble and beautiful or selfish and narrow.

In this brief greeting on behalf of our Federation, I do so wish I could impress upon each of you, the importance of choosing wisely and well now early in your young lives, that they may be happy and blest, that your cup may hold none of the bitter dregs of remorse and regret later in life.

Whatever keeps an individual in choosing wisely is of value, and we believe your L.D.R. organization will prove to be just such a valuable aid in helping you girls decide for the things worth while.

Do you remember the Bible story of the rich young man—and his choice. The story says: "Jesus, looking upon him, loved him." That is true also of you today—Jesus looking upon you—loves you. How sad, how pitiful if any of you should turn, (as did the rich young man), from Jesus, the friend of youth, because of some worldly attraction. But how blest and rich are they who choose to walk with Him and to talk with Him for He is their beautiful Saviour.

And again we of the Federation say to you Lutheran Daughters: "The most beautiful sight that we can see is youth on its knees before God."

—Mrs. S. Brun.

### Luther League of Prince Albert Circuit

held its biennial convention at Saron Congregation, Pastor Langley's charge, July 16-18, followed by two days of Bible study

## YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — FAIRY GLEN, SASK.

### Comments.

"And whosoever shall exalt himself shall be humbled: and whosoever shall humble himself shall be exalted." Matthew 23: 12.

So ends the Gospel text for the eleventh Sunday after Trinity. It is a warning against pride and hypocrisy. The whole chapter is just one flame of consuming fire against that sin. And it is timely even in our age. Pride and hypocrisy may be likened to rust spores attaching themselves to the growing grain. It hinders the life giving element from filling out and maturing the grain. It saps its life. And so does pride. It begins with an innocent little spot, on the Christian life, called "Satisfaction with Self." If it is not checked by the Grace and Power of God it results in "chaff" and "empty heads." The testimony of that life becomes "Sounding brass and tinkling sibilant" because it lacks love—that is outside of love of self. How often have not young Christians been unwisely exalted in their immature Christian life. How much of that is found among sects, "kid preachers," "young girl evangelists", etc. How many are there not who are sacrificed upon the altar of self-glory! The danger lurks everywhere—not least among Christian workers. There is no "rust resistant variety" in the field of the natural children of men. There is no final "rooting out" of sin in this life. The only insurance against the rust of pride and hypocrisy gaining foothold is an old tried preventative called the Word of God and Prayer. But thanks be to God there is a consummation in glory for the Christian and there the rust will not corrupt. Meanwhile here we must watch and pray. Have you "rust spores" in your Christian life?

Another busy summer is soon past. Many meetings have been held. Much inspiration has been received. The Word of God has been heard. And that places a responsibility upon the hearers. The Word does not return void. It cannot go in one ear and out the other. It has an effect upon the heart. Young people—listen to the Word of God. Today if ye hear His voice harden not your hearts. There is only one source of happiness to be found and that is in Christ. There is no true peace and joy outside of Him. May it not be said of those who have heard, "The harvest is past, the summer is ended, and we are not saved." Jer. 8: 20.

Again a reminder that the Luther Leagues kindly remember to send in a contribution to the project. Every Luther League in the District should by all means send in something. So much valuable aid in literature and correspondence comes to the Leagues from the International Office. Kindly bring up the matter of a contribution at your next meeting.

Bible Questions will be resumed in this department later.

Your attention is drawn to the article "Itching Ears." Read it. It is timely.

### Itching Ears.

II. Tim. 4: 3.

"Itching ears!" Yes, how anxious men are to have them scratched, for the tendency is "to scratch where it itches." St. Paul warns Timothy that itching ears would become prevalent. That is why they would not endure sound doctrine; that is why they would heap to themselves teachers after their own lusts. In other words they secured teachers to scratch their itching ears.

We know that there are people today who have such itching ears for they are running from place to place to have them scratched. Something new, something different, something sensational is craved for itching ears. People having this spiritual malady "will not endure sound doctrine," but they are very much attracted by

under auspices of the Prince Albert Circuit.

Many people and all the pastors of the circuit took advantage of the fine warm weather, to attend the Luther League convention and Bible Study. A quiet devotional spirit prevailed, and many testified to the blessings received.

The convention theme "Life's Greatest Find" was presented in four topics. "What is Life's Greatest Find?" by George Haugen, representing Spruce Home. "Where is Christ Found?" by Erik Haave, representing Parkside. "Time to find Christ" by Student Thompson, "Helping Others to find Christ" by Rueben Thompson, representing Ratner and Oliver Hansen from Bagley.

(To be continued)

SOUND. Almost any kind of sound will do if it is loud enough. Cushing preachers together with singing accompanied by jazz music is especially appealing!

Those having itching ears run from place to place, for while itching may be soothed it is never cured by scratching. And so there are these thousands of unfortunates who are "tossed to and fro by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Eph. 4: 14). Unfortunately many of our Christian people are not aware of the great danger of this spiritual itch so they go to listen to these teachers—and more spiritual tramps are in the making. Itch is contagious! Join a crowd having itching ears and one gets the itch. And this is far more dangerous than "the seven year itch" for it may be the symptom of a sickness bringing spiritual death.

Avoid those who belittle doctrine. Such teachers are really setting forth that God is indifferent about His Word. Such teachers have itching ears! Stick to the "sound doctrine." It may not be as sensational as mere sound, but it is unquestionably more wholesome.

—J. B. Stolee.

### Swift Current Circuit Luther League.

The Locals have been active. The Leagues at Frontier and White Valley congregations, Pastor Kandal's charge, have had and plan further exchange programs. The League at Robsart reports active work, young people taking much interest. Pastor Bergsagel of Swift Current reports organizing the League at Bethel Congregation and are getting started with the work. In the charge served by Pastor G. J. Ostrem oratorical contests have been held by North Immanuel and South Immanuel Leagues. Joint programs of the Scotsguard, Bethesda, and North Immanuel Leagues have been rendered at the various congregations with good success.

As to contributions, not much has been done. The Circuit send \$10.00 to the project early this year. This was credited to 1936, but should have been for 1937. Some of the Leagues as the North Immanuel, South Immanuel, Scotsguard and Bethesda have decided to send contributions, but as yet has not been sent. Conditions have been so discouraging this Spring. With no rain and no prospect for the summer, all work is done under handicap. But still God has blest us in many ways. Blessed be His Name.

Report by Pastor G. J. Ostrem too late for General Report.

Pastor B. O. Lokensgard who was re-elected president for the Saskatoon Circuit, sent a brief report of the circuit convention held July 23—25. The convention theme "Christ Our Life" was well presented and besides showing much work on the part of those who took part, also sounded the basic need of a personal faith in Christ.

The visit of Miss Margaret Wall as guest speaker of the convention was very much appreciated. Speaking of her clear cut messages on Luther League work, Pastor Lokensgard says: "I believe most of the young people caught a new vision of the possibilities, and will work with greater interest and efficiency in the future. We are grateful to God for the privilege that has been ours in having her with us."

As to the musical part of the convention the report states: "Our convention sessions were replete with musical numbers. Never have I experienced its equal. When we had feared that there would be a lack of young people on hand because of adverse crop conditions they only came in greater numbers."

Election of officers resulted in the following: President, Pastor B. O. Lokensgard; Vice-President, Elmer Haug, Ardath; Rec. Sec'y, Mairian Hendricks, Outlook, Sask.; Cor. Sec'y, Grace Olson, Saskatoon; Treasurer, Otis Pederson, Broderick; Choir Director, Oscar Berg, Outlook; Ass't Choir Director, Mrs. Bolton, Outlook; Bible Camp Director, Pastor J. T. Dahle, Watrous; Pocket Testament Secretary, Mrs. B. O. Lokensgard.

Board of Directors: Stanley, Moe, Langham, Sask.; Lillie Lawrence, Hanley, Sask.; William Ronning, Young, Sask.; Ida Pederson, Outlook, Sask.; Blanche Clevin, Ardath, Sask.

Thus with new inspiration, vision, and impetus Saskatoon Circuit faces the future assured of progress in the work. May the Lord of the Church give Grace and Strength in the task.